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Lost and Won.

When no kind acts my hands have done,
No words of love my tongue expressed,
As I beheld the setting sun
A shadow trembles in my breast;
In grief the day
Has passed away,
I have no child of sorrow blessed.

When suffering from the cold and storm,
I've cheered the feeble and distressed,
Or did a reckless youth reform,
Whose feet the steep of folly pressed—
With joy the day
Has passed away,
I've made a soul divinely blessed.

Field Echoes.

I visited many others that space forbids me to name, save brother David Hufford's and Philip Hufford's. The former a son-in-law of old Bro. Jonas Berry, of the Mt. Zion church, Hock Co., O. The latter, a son of Bro. Elias Hufford's is of Bremen, Ohio.

At brother David's they made such good ice cream, that I could forget them if it wasn't for the Ohio relationship, and then at Bro. Philip's they had such delicious grapes that I thought of uncle Elias's vineyard on the hill just below Bremen, O.

May the good Lord abundantly bless the brethren and friends around Cambria, Ind., in the work of the Lord.

O yes, I forgot to say that I stopped a good part of my time with Bro. Swihart's and succeeded in getting him to promise to enter the revival field at once. He is needed. He is efficient. Address J. H. Swihart, Rossville, Ind. Send at once brethren and remember he that preaches the Gospel shall live of the Gospel. Bro. S. has a large family to support.

LATER.—The above was written at "Red Key," Ind., while lying over eight hours awaiting a train on the "Pan Handle" R. R., for Covington, O. Arrived there in the eve. Too late for the appointment at "Pleasant Hill," but Bro. Mason filled it and no serious results followed.

Last eve., Sept. 8th, was our first meeting. Had a fair congregation to begin with. We are hopeful for good results. Bro. Mason had to return home to hold a communion at Farmersville Saturday evening, and to attend his regular appointments over Sabbath. Expect him back Monday or Tuesday. He looks well over his missionary travels in the "Valley."

R. F. MALLOTT.

9-9-86.

Miami Valley Items.

On last Saturday eve (the 11th) about eighty persons surrounded the Lord's tables in the Farmersville church. We did not have as large a representation from the surrounding congregations, as we have had on former occasions. The busy season had something to do with this. The Winchester part of our congregation were here in good strength. Many were unavoidably absent.

After the preparatory services in the afternoon, baptized a young sister. I do not know that I ever beheld more faith and determination to do the Lord's will in one as young, and then the quiet, calm joy that was to be seen in her countenance was an

index to the feeling of the heart. May the Lord lead and guide her along the rough narrow way of life.

Also in the evening her father, who had, long ago, been a member of the German Baptist church but had severed his connection with them, united with us, and took his place at the Table. May our Father bless Bro. Stephens and family, that their lives may be an influence for good.

Our feast passed off with the usual quiet and solemnity that has ever characterized them here. The absence of knives and forks and unnecessary plates, thus preventing the unavoidable clatter that will be made where they are used, has something to do with the deep, solemn silence that prevails. Then again, we generally commence early and we get through early, our services lasting one hour and twenty minutes. The congregation was dismissed by 8:30. No one had time to become weary and fidgety.

Our meetings at Pleasant Hill are progressing grandly. I was compelled to leave for home on last Wednesday morning. I expect to return on Friday, the 17th. Up to Tuesday evening, when the meetings had only been a week in progress, we had six accessions. Bro. Mallott has lost none of his old zeal and fire. Everything looks very hopeful.

After our Love feast, we asked a good brother, who came there to see and learn, that he thought of our manner of observing the Lord's Supper. He thought it was all good, impressive and solemn, but he said he did not see the "sop." Now a little explanation and reasoning of this subject well not be out of place.

THE "SOP."

There are words in our translation of the New Testament that are objected to, either because the words are out of use or have changed their meaning, or because they are merely transferred from the Greek to the English, without being translated. As an example of the words found in our old Version, but now obsolete, I will give "let" as found in Romans 1:13 and 2 Thess. 2:7. And as an example of words not translated but merely transferred or anglicized. I give the word "baptized."

I notice that sometimes we are very stringent in adhering to certain words whether they are right or wrong. Then at other times we are very vehement in denouncing a translation that does not exactly suit some views that had grown up with us. The reason for this is very obvious. We cling tenaciously to what we have been taught was and is only right, to the exclusion of every thing else. And we seem determined to reject everything that will contradict our former views and upset what we have ever held as dear and only right.

Now we as a denomination, object to the word "baptize" as not being a translation. Then we ought when convinced show our honesty in the same way

with other words. We should not adhere to a translation just because it suits us.

We should not hunt up questionable evidence to prove a tradition. The establishment of truth, and not a traditional creed should be the object of our investigation.

In John 13:26, we find the word "sop" in our English translation. On this word, our authority for using soup at our Love feasts is based. This is one of the lamentable instances, where a lack of something has been the means of introducing into our ordinances, that for which we have no authority; but this little word of three letters. Then so thoroughly are we indoctrinated with the idea that meat soup must form part of our Love feast, that we think its absence is actually unscriptural. We are all honest in our opinions, and therefore ought to respect one another in our differences and be charitable in our judgment and criticisms, but let us reason together on this point.

In the first place, let us enquire what "sop" means. Webster tells us, and we all accept it,—"Any thing steeped, or dipped and softened in any liquid." "Any liquid,"—therefore to be sop, the bread must not merely be dipped in meat broth or soup; it can be sop when it is dipped in anything else.

However the word sop is far from being a translation of the Greek.

The Greek word is *psomion* which means a bit, morsel, mouthful, little piece, from *psas* to break into little pieces. The true translation would then be that "Jesus answers, He it is, to whom I shall give a morsel or little piece, when I have dipped it." This is plain enough, a sop is something that has been already dipped in a liquid. What sense would there be in dipping a sop? It is not a sop until it is dipped. The substitution of the real translation (morsel) makes it reasonable and sensible.

A soup may be sop, but sop may not always be soup. Sop and soup are different words anyway.

This was during the Passover week. We will not enter into any discussion whether this was the real Jewish Passover or not. It is not necessary now.

Looking back to the institution of this feast the meat prepared was not to be "sodden at all with water" but "roast with fire." Ex. 12:9.

Now it is not reasonable to believe that the Jews, who were very scrupulous in their ceremonies and feasts, would even at any time during the feast week, prepare food in a manner so strictly forbidden. To make soup as we do, it would have to be "sodden with water."

What that liquid was into which the "morsel" (not sop) was dipped, we are not told. It is unreasonable for us to believe it was meat soup, when we know that was strictly forbidden.

If we are so conscientious in the matter, that we cannot break

away from the traditional custom, then a liquid ought to be supplied that those who feel like it may make sop. Any liquid will do this. Where we have no direct scripture, that will positively tell us what that liquid was, one will answer the purpose as well as another. Then why would not water do?

Most commentators believe that the "morsel" handed to Judas was dipped in the wine so commonly used in those days at every meal. Other Bible students think it was a mixture of wine and bitter herbs. Be that as it may, a common sense verdict will unhesitatingly say it was not meat soup.

Now there is no doubt that the origin of the German Baptist practice of using soup is in the word *sop*. Then if that is not the translation on what authority is it still maintained?

Now in conclusion, let me ask a question. What principle is taught by the use of soup, that is not taught without it?

Let our investigations and practice ever be to the glory of his cause, and the upbuilding of faith in our hearts.

EDWARD MASON.

Lathrop, Cal.

The end of the long journey was reached about 8 last night, and contrary to expectations Bro. Beer lives somewhere in the country. So we had to stay at what was said to be the best hotel in the town. Lathrop is a small town with good R. R. facilities, but judging from what we have seen thus far not burdened with over much piety. We shall try to find Bro. Beer today. The distance from Wooster, O., to this place by way of Chicago, Denver, Cheyenne, and Sacramento, is just 2,782 miles, and the greater portion is through a barren and to our view, an almost useless country. We had no idea that uncle Sam had so much poor land through part of Colorado, all of Wyoming, Nevada, and much of Utah, should have been left in undisturbed possession of the "poor Indians," who cares nothing for fertility of soil. They are however dispossessed and subdued. We saw a few wandering about saying by their actions, "we are poor out cast without a country."

As for our impression thus far of California—take away the very excellent grapes (which are far superior to anything we ever saw)—there is nothing we would exchange Wayne Co., O. for. As regards the trip, we made excellent time, and but for a wreck a short distance west of Truckee, we should have made the trip from Chicago in 5 days and 5 nights. But the wreck detained us full half a day. But our escape from general destruction was providential. A switch had been left open in the long snowshed on the E. of the last summit, and the brakeman on the E. bound train signaled to our engineer to "go slow," and so we went at the rate of 9 miles an hour, and the first engine and tender whirled over, broke

through the snowshed, and when we finally passed, laid there like a slain monster. The second engine got off the track and it took us about 8 hours to get it on again. Fortunately no one was seriously hurt, but had we been going at the usual rate of speed there could have been no escape from having the whole train of 2 engines and 13 passenger cars hurled down probably hundreds of feet into a hollow. Many were the expressions of gratitude to God, for the narrow escape. All well. More anon.

P. J. BROWN.

Sept. 9th.

Williams, Or.

I left on the 2th of August to meet with the Brethren at Myrtle Point, and on the 15th, met to organized a church of the Brethren. After opening the meeting, I told the people why we organized. That we do not pull off from the old organization, but that we do pull off from A. M. I told them what A. M. was and what it laid upon her members. Then I invited all who were willing to renew their covenant made when they were received into the church, to come. There were 8 who were willing to throw off the yoke of A. M. There was one preacher and one deacon among the number. When this meeting closed one of the G. B. deacons who was there said that they did not take A. M. as their rule in all thing, and that he thought the G. B's would let us have there meeting house. We had asked for the house before and the Elder said no. I told them A. M. said no. This hurt them. Meeting closed on the 11th. At the last meeting there were two young G. B's gave their hand. So the meeting closed with 10 good members. Pray for us when it is well with you.

W. PULLEN.

Prayer Meeting.

The Brethren of Center Hill church have prayer meeting every Saturday evening. I hope this will continue from week to week and never cease. I feel glad that we can meet in the house of God and worship him for the great good he has done us. O let us meet and sing and pray to the great giver of all good. Dear brethren let us never quit the good cause of Jesus, but let us go on progressing and elevate his holy name.

ALEX COUSINS.

Morth Buffalo, Pa., Sept. 8th.

Brethren Church Organized.

The Brethren of South Bend, Ind., met at the residence of D. C. Ullery, Saturday evening, Sept. 4th, and organized a Brethren church, consisting of fourteen members.

This organization decided to proceed at once to erect a house in which to worship.

We ask the prayers of all who desire to see the Master's cause triumphant.

MRS. EWING, Sec't.